2:Gamble S-5 (1926-1933) 1954 AF12 North China AF12

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PAPER AND KAOLIANG CANGUE

Worn on 1st of 10th moon to remind worshipers of Ch'eng Huang and protect them from evil.

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SHRINE ERECTED TO SPIRIT OF OLD TREE

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It was believed that rain would fall whenever a snake's trail was seen on the road.

Hog cholera was avoided by attaching a small piece of red cloth to a stick and putting it at the gate of the pig sty.

If plague appeared in a village the farmers plucked peach twigs, made them into a bow, and tied them with five colored strings or thread. The bow with a piece of red cloth tied to it was hung on the family gateway.

Anyone who turned his bowl upside down on the table during a meal was sure to choke while eating.

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Anyone who tore his clothing carelessly must not patch it himself when he was wearing it. He should get some member of his family or a friend to do it for him. While the mending was being done the owner of the garment should hold something in his mouth, like a chopstick or a piece of wheat straw. It was believed that if he did not do this, the owner would lose something.

If new paper was put on a window before the first of the 10th month, a small hole must be left in the corner until after the first of the 10th month. Ghosts and spirits were free to roam from the 15th of the seventh month until the first of the 10th month, when they were shut up for the winter by Ch'eng Huang, god of the city wall. If, when they were on their way back to the other world, the spirits should be unable to find a way out of a room they would bring disturbances and misfortune to the family living in the house.

To ward off evil spirits the farmers often erected a T'ai Shan stone at the corner of their house. This had a tiger's head at the top and five characters on the face of the stone. The geomancers said that the stone should be seven feet five inches in height and that it must be put up at the winter solstice.

The lions on top of the corner stones of the land along the road were regularly black with oil. Every carter that went by used his oil brush to feed the lion with oil and to brush his teeth. It was believed that those who did not feed the stone lions would have their axles broken.

Birth

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When a child was born, news of the birth and presents were sent to the mother's family. Formerly a book was sent to announce the birth of a son and a bunch of flowers to announce the arrival of a daughter. At the time of our study, however, it was customary to send a book regard-

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of the groom. Finally came two sedan-chairs, one red and one green. Going for the bride the groom rode in the red chair. The green chair was empty.

On arriving at the bride's home the groom and his party were met by a man who brought out four dishes of food, a jug of wine, and three cups. After the wine was poured into the cups and offered to the groom and his two attendants, the groom was conducted to the family parlor and given tea. If the bride's family could afford it a feast was served to the groom and his attendants. The poorer families served only tea. After the reception the groom was presented with flowers made of paper or silk and with a piece of red cloth, cotton, or silk. The flowers were put on his hat, the red cloth on his sedan-chair or over his shoulders.

The bride, arrayed in her wedding finery, which usually was rented from the wedding shop, was escorted to the red sedan-chair. On the return trip to his home the groom rode in the green sedan-chair. A teapot full of water was usually hung on the back of the bride's chair so that the water would drip on the road between the home of the bride and the home of the groom and insure a long, happy relationship between the two families. The bride usually asked two of her friends to act as her attendants. Their cart was ordinarily followed by four carts for the representatives of her family going to the wedding celebration. Well-to-do families sometimes had an extra sedan-chair for the bride's principal attendant, who usually was a married woman. Two men were invited to ride on horseback ahead of the bride's chair and lead the way for her to her new home. A man carrying a jug of water walked along by the bride's chair, ready to give her a drink if she became thirsty, but a bride seldom stopped for a drink of water on the way to her wedding.

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The bride usually carried a mirror inside her wedding dress to ward off any evil spirits who might be along the way. If they should see their reflection in the mirror they would be frightened away. The bride also carried some black beans hidden in her wedding robes. She would throw some of the beans on the guests in the groom's home and around her living room to protect her from any trouble that might be caused by the God of the Star of Misfortune.

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The wedding procession regularly returned by a different route so as to be seen in as many villages as possible. When it arrived at the groom's home two bundles of wheat straw were burned outside the gate and one

4: Burgess E-4, 5 (1926-1927) 1928 AF12 North China AF12

(3) Religion has also been conceived as an aid in survival in time of group crises [1] and as a means of obtaining control of supernatural forces which aid in securing whatever is most coveted by the group.[2] It may be that in the religious worship there is this element both of dependence upon and of desire to attain control of the power or potentialities associated with the master or founder of the guild. It is supposed that a proper adjustment to him attained by following traditionally accepted forms of worship will secure the desired economic success or skill in craftsmanship.

(4) Closely associated with this view is the conception of magic and special potency immediately issuing from the photograph or effigy of the guild founder. In describing attendance at one of the guild meetings, an eye-witness said that there was great rivalry among a group of craftsmen for a place in the row immediately in front of the effigy of Lu Pan. When asked to explain this desire for proximity to the master, Mr. Chang, our investigator, said, "This is very natural. Those behind in a group, when they worship, are worshiping the backs of the others rather than the master's effigy." It is possible that this mystical element in the belief in the securing of special blessing or power from the god may also be a factor.

(5) There is little evidence that fear of the guild master has very much to do with the worship. However, the offender of guild rules is summoned before the guild master. Presumably he feels guilty, not only in the sight of his fellow guildsmen but also in the sight of the guild god.

(6) Dr. Goldenweiser, in his interesting treatment of totemism,[3] states that the essential factor in totemistic prac-

[1] R. R. Marrett, *Anthropology* (New York, 1912).

[2] W. K. Wright, *A Student's Philosophy of Religion* (New York, 1922).

[3] A. Goldenweiser, *Early Civilization* (New York, 1922), pp. 288-90.